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ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, Jesus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

Every New Year spells opportunity.

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There is no successful New Year that is not a happy New Year.

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Dip your pen in the sunlight and write the story of the coming year.

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We are sailing away from the yesterdays into the to-days and on towards the to-morrows. And all are good.

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The world may be a long way from universal peace, but we see the dawn of it this New Year's Day as never before.

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We are just beginning the Christ Crusade this year. It will not can not, end until every last soul is in line. Here is something big enough to be worth while.

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We talk of the great years of the past, but never has there been a year approaching in importance that which is now opening. As a wise man has remarked, "we are going forward into universal brotherhood or backward into universal barbarism."

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Our Happy New Year

Yes, we are trying to be happy here at headquarters, but there are handicaps. It is zero outside, and about the same in some of our offices, because our heating plant is not completed. It is darker inside than outside because our electric connections are temporarily cut off. And the fixtures are put in wrong or not in at all, and two holidays out when no mechanic works, and other days when they seem mostly occupied in keeping our own force from working! Yes, the *Leader* is late and little, and *Onward* will be later. Can you guess why?

Your New Year

Will it be worth while for you to live another year? A year ago you were companied by millions of fellow human who are no longer here. Has it been worth while for you to live while others died? If you knew that the coming year would be your last on earth, what would you do? It *will* be your last year —to do the work, to meet the tests, of next year. What will you do with it—for God and for humanity?

The Universalist Comrades

The first call of the New Year is to the men of our Church. He is indeed deaf and blind who does not realize that religion is not only every man's business, but that on which all his other business depends. We must build a new world order on a religious basis, or go down into the chaos of a new savagery. If you read nothing else in this paper, read Dr. Hall's article and then read it again. If you make no other New Year resolution, resolve that you will do a man's work in the year to come. Your Church is calling for the mobilization of its men. The Universalist Comrades are the men of the Universalist Church, *"organized for action."* The nation-wide enrollment campaign begins January eighth. Help it to begin in your church. Don't wait to be drafted. Volunteer.

Traitors to Humanity

Locked behind the bars of Leavenworth and Atlanta are certain men who told us, in time of war, that war is a hideous and murderous relapse toward barbarism. Perhaps they ought to stay there, but if so they certainly ought to have company. There are statesmen, diplomats, editors and preachers, who are telling us now that *we must have war*. Even while a repentant humanity is trying to cleanse itself of blood guiltiness, they jeeringly insist on its futility. A new and nobler life is struggling into being, and they are intent on smothering it with the old lies and stabbing it with the old hates. The real traitors to humanity are those who are trying to make the future like the past.

"Thy Kingdom Come"

Each New Year, in some form, we pray this prayer. Our unkept resolutions, our inarticulate resolves, our discontents with what we are, our self abasings for what we are not, are all, "Thy Kingdom Come." *But it does not come.* Why? Because it comes by working, not wishing. This New Year we are wishing for a world peace. Are we working for it?

The Universalist Comrades

Nature of the Organization---Achievements and Plans

The Rev. John Smith Lowe, D. D.

WE have all heard more or less about the Order of Universalist Comrades. In spite of such knowledge about the Order as has filtered through the denomination, it is only natural that many should still be saying, "What is it all about?" The purpose of this article is to answer that question.

Nature of the Organization

The order of Universalist Comrades is a new movement and yet in its present form it is the product of a considerable process of evolution.

The new men's society was started at the Worcester, Mass., session of the General Convention in 1917 by Louis Annin Ames of New York City. The moving spirit at the time was the creation of a "Fellowship of Universalist men who have rendered valuable service to the Universalist Church." The plan was to take into membership in the National Order individual men in local churches who were qualified to join. It was assumed from the first that these men who had already served would be ready to render still further service to the Church as occasion might require and opportunity offer.

During the progress of the "Drive" in 1919 a National Committee of Fifty Men with Ralph W. E. Hunt of Portland, Me., as chairman, was created for the purpose of making the Drive a success. This committee of fifty key men in various sections of the country created a working machine of over three hundred and fifty men in the local churches whose avowed intention was to push the Drive; and they pushed it with a vigor that was largely responsible for the victory achieved. It is anticipating our thought a little, but I pause here to remark that while we are asking what the Comrades have done to date as a body, we must not fail to make mention of the service these men rendered in our financial campaign of 1919. It is hardly putting it too strong to say that it is exceedingly doubtful if we ever could have raised all the money we did, had it not been for their labors. True enough, they were not all of them at the time members of the Order of Comrades—most of them were not—but they soon came to be a large part of the working force of the Comrades' movement as at present constituted.

Those who knew what these men had done in the Drive, as the Baltimore Convention came on, faced a problem and saw an opportunity. The problem was the crying need for a working organization of laymen that could be counted on to fill the same place in the functions of the Church among the men of the denomination that has been filled so splendidly, for over half a century, among the women, by the Women's National Missionary Association. It was agreed that nothing was more seriously needed by the denomination than a strong, permanent, aggresive organization of men who would develop a commanding program and carry it through successfully.

They saw the opportunity in these three hundred and fifty men, as yet unorganized, but who had done things and had thereby demonstrated not only their ability but their disposition to do them. "Here is our chance," we said. "Here is a movement too good to be lost. We must weld these men and hundreds more with them into a permanent organization of laymen for the Church. The very thing the Church wanted, needed, has come into existence spontaneously. It is here. All we have to do is to clinch it."

In haste we went to work napping out a plan of organization for the new movement with the nucleus already in existence. Articles were drawn up, several possible names were proposed, and plans were made to form the society at Baltimore.

When we reached Baltimore, however, we discovered what we had not known before—because we were not present at the Worcester meeting—that an actual men's organization had been created at that time. It was obvious that two men's societies, duplicating each other's activities, ought not to exist side by side. There was but one thingto do, and that was to merge the contemplated movement with three hundred and fifty men, with the existing Order of Universalist Comrades. This was done. Thus it happened that Mr. Ames and his associates at Worcester planned more wisely than they knew.

Because the scope of the work aimed at by the three hundred and fifty men, however, was somewhat different and more comprehensive than that provided for by the Comrades, some changes in the existing order were necessary. These changes were quickly and harmoniously made. The constitution was amended so as to admit to membership all who are desirous of rendering service to theChurch as well as those who have rendered service to it. Provision was made for the organization of chapters in the local churches, the controlling idea being to create an aggressive, working organization that should, to repeat a comparison, do the same thing with the man power of the whole Church that the Women's National Missionary Association has done with the woman power of the denomination. Fifty years ago the women started out. To-day they are really mighty in their strength. Their record of service and achievement is one of which they may justly feel proud. They have outstanding and constantly expanding interests in Japan, while they support and supervise the missionary enterprises in two states here in the homeland. Fifty years from now the Universalist Comrades will be in existence. They will number in their membership the great majority, if not all the men of our denomination. They will have behind them a story of concrete things done that will deserve and receive the blessing of humanity. They will still have ahead of them a program of service that will challenge the courage of men and win their support.

One thing is certain. This new movement among our men is not a passing fancy, a fad of the hour, a

merely transient, temporary thing that has begun only to run a brief course and die. The Comrades have come to stay. The men mean business. From the national officers, who have given freely of their time and strength, advancing money to meet obligations when necessary, down to the individual members, all have worked from the first with a determination to create a permanent working organization of laymen. Never for a moment has the thought entered their minds that they were working for something that would last for a day only. Their plans and purposes are for all time, and fail they will not.

There is one final word to be said with reference to the nature of the Order. At Detroit still another change in the constitution, looking to a larger fellowship of service, was made, so that henceforth any one is eligible for membership who desires to serve his fellow men through the main or auxiliary branches of the Universalist Church. If we serve our fellow men through the Church we shall both build and serve the Church.

Achievements

It is both logical and legitimate to ask concerning the achievements of the Comrades. What have they done to date to arouse our interest and to merit our enlistment? Wait just a second while we get our bearings. The men who make up the membership of the Comrades are not children, but the Order itself is an infant in point of years. Founded only four years ago, in existence as at present constituted only two years, the Order is a mere child as yet. You don't ordinarily expect much of a two-year old child. You know you must give him time. I don't like to use military figures, but it is a fact that you must devote about two years to recruiting and training an army before you can expect much of it.

What has our youthful men's organization done during the first two years of its existence?

It has grown in numbers and in strength. The recruiting has progressed satisfactorily. The membership has been increased from a few over one hundred to over two thousand. State chapters have been organized in at least six states. Over forty chapters have been organized in local churches in twelve states.

One could make out a pretty good case in defense of the contention that all we have any right to expect of a new organization during the first twenty-four months of its existence is that it shall grow in numbers and personnel to such an extent that it will have at its command resources that will make possible the carrying through of great programs of service.

The National Order of Comrades, however, can boast of a number of things accomplished which do credit to its brief existence. It has awakened a new and deeper sense of responsibility to the Church on the part of the men. Church attendance campaigns have been conducted which to this day in some localities are bearing fruit. This endeavor has been followed by a concerted effort to get the men to unite with the church, and in one state, at least, as a direct result of the Comrades' work, the membership gain for last year, representing an unprecedented number of men, was the largest on record.

The Comrades have started men's classes in a number of Sunday schools. They have opened up several dormant churches. They have taken over the financial budget of local churches in many instances, placing them on a sound business basis. They have inspired not a few men to become licensed lay preachers, and these lay preachers are supplying pulpits in which there would be no preaching except for the service they render. As the movement progresses we may expect a rapid increase in the number of men who will enroll as licensed lay preachers. How far reaching this one activity on the part of the Comrades will be no one can estimate. An army of lay preachers will send to our theological schools an army of candidates for our ministry.

The Comrades have conducted and are still conducting in some states institutes with speakers representing each branch of our Church work. These institutes will grow in popularity and usefulness and in time spread throughout the country. They have conducted "*Leader* Subscription Drives" in many parishes which have resulted in many new subscribers to our denominational paper.

In addition the Comrades have advertised denominational events such as the Gloucester Celebration and the Detroit Convention. This publicity has resulted in the presence at these gatherings in increased numbers of men many of whom had never before attended such meetings. One achievement at the Detroit Convention will become historic. I refer to the really wonderful occasion on Saturday night when the Comrades, spontaneously and without a single word of appeal, subscribed over $35,000 for the Memorial Church in Washington, D. C., the largest single amount raised at any one time, it is believed, in the history of the Church.

It is not contended that this brief summary of what has been done by the Universalist Comrades is a complete record of their doings. It gives a cursory view of their activities, and one must admit that it would be unreasonable to expect much more of a two-year-old organization. It is really surprising that the showing is so good.

Plans

Looking into the future we ask: In what direction are the Comrades headed? What is the program? What are the plans?

There is a program, but it is not finished in the sense that there is nothing that can be added to it. It is an elastic program that continues in the making as we go along. There are certain lines of service to which we are committed, and there are certain definite objectives at which we are aiming, but the list is not complete. Provision has been made for the inclusion in the Comrades' program of any suggestions as to worthy interests which will supplement what is already in mind.

Specifically, the Comrades band themselves together in a fellowship whose underlying purpose is to call men to right relationship with God and man. This is fundamental. Unless we stand first and foremost for this great ideal the realization of all other objectives will be an empty performance, even if possible.

In the local church the plan is to continue the good work so splendidly started until every parish is alive with Comrades who are working to increase the

number of men in the Sunday audiences and on the membership roll; working also to properly finance the church, to put the men behind the Bible school, to enlist the services of men as lay preachers; in a word, to make the church a strong aggressive spiritual influence in the city or town where it is located. In behalf of humanity, throughout the community, the nation and the world, the idea is to promote the cause of Universal Brotherhood by seeking to influence legislation and by originating movements where possible, as well as by helping such measures as may already be in existence, for the advancement of civic betterment and mutual understanding.

At present, in support of the denomination, the Comrades are committed to two major projects. The first is the erection in Tokyo, Japan, at the earliest possible moment, of a Boys' Home, for boys and young men attending the educational institutions of that city.

The need for the Boys' Home is urgent, and it offers us a chance to render a service that will place the genuineness of our professed belief in Universal Brotherhood beyond question. There are forty-one colleges and universities in Tokyo, with 93,000 students, 80 per cent of whom are from the country; and eighty high schools with 56,000 students, 50 per cent of whom are from the country. Only 39 per cent of the schools have dormitories, thus leaving 90 per cent of the college and university students (83,700) and 10 per cent, or 5,000, of the high school students (total 89,000) without dormitory accommodation.

These students thus unprovided for are compelled to live in boarding houses where conditions are unspeakably bad as to food, charges, noise, lack of social facilities (recreation rooms), and where there are absolutely no uplifting influences. It is not an orphanage we are planning to build, worthy as that object would be, but a home for the boys who will one day control the destinies of Japan because of their educational training. To prove to the world that our profession of a belief in the Universal Brotherhood of Man is not a sham and a pretense, we must act, not argue. One brotherly service rendered, one brotherly act engaged in, will go farther to prove that we mean what we say than a train-load of finely spun arguments.

The second is the completion of the fund needed for the erection of the Universalist National Memorial Church in Washington, D. C. The Memorial Church has received sufficient comment in print and otherwise so that nothing additional is necessary, aside from the observation that the Trustees of the General Convention will accept the offer of the Comrades to complete the fund for the project. For the time being certainly the men have plenty for which to work.

No attempt is made to say that all Comrades must devote themselves to the lines of work mentioned and to them exclusively. The one fundamental condition of membership is the desire to serve one's fellow men through the Universalist Church. How the service is rendered and to what specific objects it is directed is a matter of secondary importance.

Membership Campaign

Meanwhile, the Order must continue to grow in numbers and in strength. The recruiting is to be pushed with vigor. The Comrades Organization has not been fully launched until the man power of the entire denomination has been enlisted and much more. The two thousand members we have now should go to ten thousand, ten thousand to fifteen thousand, and on up. If you are not already a Comrade your summons has arrived. The Order can not do big things until it is itself big in numbers.

A Membership Campaign is now in progress under the direction of Fred A. Moore of Arlington, Mass. His appeal is irresistible and the cause for which he pleads is compelling. You will hear from him soon if you have not already. Certainly your response will be prompt and favorable. Do not wait outside to see whether or not the National Order of Universalist Comrades justifies itself. Come in with us and be the justification of it. If with your help it fails to justify itself, no one can blame you. If it does justify itself and you have not helped, you will never forgive yourself even if every one else does. Mr. Moore, in behalf of the men, is calling you. The Church offers you both an opportunity and a responsibility. Accept the one, discharge the other, and you will gladden the Church, uplift mankind and strengthen yourself.

The Task of the Church in 1922

The Rev. Frank Oliver Hall, D. D.

WHAT is the most important task to which we should give our united energy during the year 1922? Most of us will agree upon the answer: The elimination of war, the establishment of peaceful methods of settling disputes between nations.

"Two thousand four hundred years ago," says Wells in his Outline of History, "the idea of the moral unity of mankind and of world peace had come into the world." And since then twenty-four centuries of increasing bloodshed and brutality, culminating in the greatest of all tragedies, which we call "The World War." And now, for the first time in human history, there is a possibility of abolishing international war. When President Harding, overwhelmed by a vision of the fearful tragedy of war, cried, "It must never happen again!" a mighty "Amen" swelled like a prayer from the hearts of millions all over the world.

But right here is a danger. We are all so agreed that it ought never to happen again, we are all so ready to join in the prayer, "From war, pestilence and sudden death, good Lord, deliver us," that we have become confident that it will never happen again. Now the truth is that it is sure to happen again, and happen soon, unless all of us, all together, exert ourselves immediately and strenuously. Horror at the thought of war is not enough, to sing the

praises of peace is not enough, prayer for deliverance is not enough. The time has arrived for united and earnest effort. We stand at the parting of the ways. The race is going onward and upward, now, to the highest achievement it has ever attained; or it is going backward and downward, now, into the slimy pit out of which it has climbed. Now is the accepted time.

Let us then face and try to find the right answer to three questions: First: Why should we exert ourselves? Second: What hinders the accomplishment of the desired end? Third: What can we do about it?

The first question, Why should we exert ourselves? has already been answered. It is now or never as far as our branch of the human race is concerned. One more war between Christian nations, and "The Rising Tide of Color" will swell like a tidal wave, and the archeologist of the future will dig up our skulls and bones, as we dig up the remains of Cro-Magnons, and try to determine therefrom who we were and how we came to disappear from the earth. If we do not find an answer to our problem, such is to be our well-deserved fate.

That this is no idle dream a little consideration ought to convince any intelligent observer.

The World War caused the destruction of more lives than all the wars recorded in history, up to the year 1914. And the end is not yet. Mr. Hoover assures us that, as the result of the World War, probably more people will die of famine and disease this winter than actually did die from violence during the strife. It is still an open question whether European civilization has not received its death blow. It is not an open question in the mind of any thoughtful man, whether European civilization can endure another such blow. It must be peace, now, or degradation and death.

Those who know most about the subject are confident that the next war, if there is a next war, will make the late war seem trivial by comparison. During the last twenty-five years methods of destruction have been increased prodigiously; during the World War this increase was greatly accelerated; since the close of the war greater progress (?) has been made in this direction than ever before.

It is generally agreed that the next war will be carried on by means of submarines, aeroplanes, liquid, unquenchable fire, poison gases and the germs of virulent disease. American chemists have discovered a method by which an inexpensive liquid can be manufactured in vast quantities, three drops of which, touching the human skin, mean death. Aeroplanes are to be equipped with tanks of this liquid and a spraying apparatus, by which a rain of poison can be sprinkled on the earth beneath. One flying machine can thus cut a swath of death a hundred yards wide and seven miles long, through an army or a populous country. A few aeroplanes, thus equipped, could annihilate a city like New York in a few hours. And this would be done, of course, for there will be no "fronts" in the coming war. It will be nation against nation, all the inhabitants of one against all the inhabitants of the other. The nation that kills the most and kills the quickest will be victorious. If shelters against poisonous rain are effective, then poisonous gases, heavier than air, which will creep into all cellars and holes in the earth and destroy like vermin the human beings hiding there, will be used. And if a city still manages to hold out, then other aeroplanes will drop incendiary bombs, which will explode and cause fire that water will not quench but serve only to spread the faster. All this has been arranged by the experts in death who believe that in time of peace men should prepare for war. Such preparation is now nearly perfect.

Why should we exert ourselves to abolish war and insure peace? Is the question answered? If not, let Mr. Wells answer it, in his own inimitably graphic fashion:

"The thought of war will sit like a giant over all human affairs for the next two decades. It will say to all of us, 'Set your houses in order. If you squabble among yourselves, waste time, litigate, muddle, snatch profits and shirk obligations, I will certainly come again. I have taken all your young men between eighteen and fifty and killed and maimed such as I please, millions of them. I have wasted your substance contemptuously. Now you have multitudes of male children between the ages of nine and nineteen running about among you, delightful and beloved boys. And behind them come millions of delightful babies. Of these I have starved and smashed a paltry million perhaps. But go on muddling, each for himself and his parish and his family, and none for all the world, go on in the old way, stick to your rights, stick to your claims, each one of you, make no concessions and no sacrifices, obstruct, waste, squabble, and presently I will come again and take all that fresh harvest of life, all those millions that are now sweet children and dear little boys and youths, and I will squeeze it into a red jam between my hands, and mix it with the mud of the trenches, and feast on it before your eyes, even more damnably than I have done with your grown up sons and young men."

Is the question answered?

That brings us to the second question: What hinders the abolition of war and the establishment of international peace?

Many things hinder: The ordinary type of patriotism, which measures one's love of his country by the contempt and hate he feels for some other country. Suspicion of foreigners, especially if their skins have a different color or their hair a different quality from our own—a protective but irrational instinct which we have dragged with us from the far away days of savagery. Our education from infancy, which has glorified the warrior above all other men, hinders. A certain chain of newspapers, circulated by the million across the continent, dedicated to the propaganda of hate toward one nation, hinders. And, to go no farther, vested interests, the greed of the profiteers, hinders.

W. J. Lauck, secretary of the National War Labor Board, estimates that the profits of the "Big Five" packers, Swift, Armour, Morris, Wilson, Cudahy, increased three hundred and fifty per cent during the war period, that war gave these men an opportunity, which they immediately seized, to tax every American family, on the average, from $300 to $500 a year. The fourteen leading copper companies increased their profits, which were immense before, three hundred per cent during the war period. Iron and steel products advanced three hundred per cent and the United States Steel Corporation increased its net profit per ton from an average of $4.69 prior

to the war to an average of $14.31 during the 1916-1918 period. The sugar profiteers took from the people more than $600,000,000 more than a reasonable return. And so on, and on, and on.

Instead of holding any man in contempt who came out of the war a dollar richer than when we went in, we honor the profiteer. Of course these people who have had, and still have, the privilege of taxing the whole nation to swell their private fortunes want to have this privilege continued. Therefore we have in Washington, and in London and Paris, lobbies, composed of shrewd and unscrupulous men, backed by immense resources, to discourage retrenchment in governmental expenditures, to urge that in time of peace we shall prepare for war (profits!), to cultivate suspicion against other nations, to start a war scare. (There's millions in it!) All that hinders.

Well, what can we do about it?

We can carry on a propaganda in the opposite direction. We can obey the Biblical injunction and overcome evil with good.

Each person, beginning with himself, can empty his heart of hate and his mind of unjust suspicion toward all his fellow men.

"Thou hast heard that it hath been said," translates Tolstoi, "Thou shalt love thy countryman and hate a foreigner. But I say unto you, Love foreigners." We can refuse to believe the swarm of lies circulated about the Japanese, the Russians, or any other nation toward which some interested party wishes to direct our hate. We can boycott the press and the politicians that circulate falsehoods. And we can, through the instrument in our hands, put love into life and good-will into politics.

And what is that instrument? The Church, the one institution on earth dedicated to peace and good-will. There are thirty-five million church members in the United States. Their number is increasing. They are the most influential people in their communities. They possess not only the balance of power but the immense preponderance of power in America. They can have anything they want. There ought to be no doubt as to what they want. They have spoken repeatedly and emphatically, through their national assemblies. More than twenty thousand clergymen, among them the most eminent in America, Protestants, Roman Catholics, Jews, signed a petition addressed to President Harding urging him to call a Conference on Limitation of Armaments. Two weeks later the conference was called. The President, with such an army behind him, can do the good things he longs to do, and need not listen to insidious whispers of politician and profiteer. The churches must keep in touch with their President and the brave men in Congress who love peace and good will. And if there are in Washington men of the opposite type, the Churches have power to induce them to change their minds, or change their residence.

We have a lovely theory that truth is mighty and will prevail; that right is sure to triumph over wrong, but, alas, it is only a theory. It is a lovely theory. A lie with well organized power behind it will strangle truth, and wrong with determined men to support it will trample right into the mud. *Unless*—yes, that is it—*unless* truth and right are supported by determined, well-disciplined, well-led men and women. The Church should prove in the year 1922 that it is a united and organized force of determined, well-disciplined, well-led men and women, ready to endure hardship as good soldiers of Jesus Christ.

George Landor Perin*

The Rev. Charles Conklin, D. D.

THIRTY-NINE years ago, to-day, George Landor Perin began his ministry in Boston. As every one here knows, it was in the Universalist Church on Shawmut Avenue. For him it was a great adventure of faith—faith in himself, the consciousness of strength because his heart was pure; faith in God whose grace alone is sufficient for all things in those who believe; faith in men and women who, alike in city or country, are "just folks," human, loving, if the springs of their affection are touched, souls that are salvable, potentially endowed with the elements that make for Christian citizenship, everywhere worth while; and faith in the veracity, the spiritual and moral value, the gospel character and evangelical spirit of his message.

Do you wonder that he, the young, country-bred preacher, had the courage to come?

For the congregation it was also an act of faith.

In the background what a distinguished line of pastors had served this favored parish: Otis A. Skinner, with a consummate genius for organization; Thomas B. Thayer, able interpreter of Scripture, illuminating author of theological books; Sumner Ellis, literary expert, with a style like that of Emerson; L. L. Briggs, fervent evangelist; Joseph K. Mason, refined scholar; Henry Blanchard, one of our most fluent pulpit orators.

The large congregation itself was made up of first-class people, qualified to appreciate the best that any preacher or pastor could offer. He came, *they* saw and heard, *he* conquered.

Who could be surprised? To look upon his face even then was inevitably to accept him as friend, as spiritual adviser, as leader in any enterprise that his calling might inspire.

Of the results of his ministry, of its cumulative power, of the gripping hold which it took upon the consciences and hearts of the people who came within its ever widening scope, I must speak at a later period in this discourse.

Let us begin at the beginning of his career as preacher, pastor, missionary, publicist and philanthropist.

For two generations previous to our National Centennial the West, in its wonderful development, drew largely upon the East, not only for financial support in the extension of our American civilization, but

*A sermon delivered in the Beacon Church, Brookline, Mass., Jan. 1.

upon our men and women. Westward the course of our republic took its way. Our New England states were drained of some of their most courageous, most forward-looking young men and women.

This second pilgrimage—the *overland* pilgrimage——was quite as noble in its personnel, quite as fine in its idealism, as the pilgrimage oversea. This movement never stopped in its course until it reached the farther coast. The East gave of its best to the West and would have been satisfied to see the progress, the enrichment, the happiness of its offspring.

But with the Centennial there came to the East refluent waves of population. The West began to pay back in kind, until to-day many of our strongest leaders, in industry and commerce, in the halls of learning and in the pulpits of our churches, are men, and sometimes women, of Western birth.

On the crest of one of these refluent waves in the mid-winter of 1875 came George Landor Perin. I was present when he arrived at the railway station at Canton, N. Y., the seat of St. Lawrence University. The theological school was closed for the month of January for the annual mid-year vacation, but a number of us theologues had remained in residence as our homes were far away. We went in a body to meet the new recruit, very much rejoiced in spirit, because his matriculation would mean an addition to the clerical forces of our beloved Church. We marched him off to our dormitory, and I had the honor of offering him a fifty-fifty share in the conveniences and comforts of my room. And there, let me say, began an intimate friendship, which has continued through forty-five years, without friction, without the least tinge of yellow envy, without loss of confidence in the slightest degree— a friendship that is not a "closed incident" now that he has gone, but which I shall keep up, and which I know he will keep up, "till we meet again on that other shore."

Of Brother Perin's student life at Canton I will say these few things:

In the first place, he was very thorough in the preparation of his lessons. He had had few preliminary advantages—desultory studying during certain favorable seasons, in the common school in Iowa where he was born—and when the family moved to the Far West "where rolls the Oregon," there was hard work to do to help maintain the family in the new home. Far along in the teens he found opportunity to take selected courses in Willamette University at Salem, Oregon. This he did for four years, earning certificates showing efficiency. But he realized that in the next three years he must make good in scholarship for the benefit of all his future work.

He had this advantage—a gift in the matter of logical sense. He was a natural reasoner. Every subject, however involved, cleared itself the moment he gave his serious attention to it. He saw things straight. He had a quick eye for sophistry and was ever its scornful foe. Now it greatly helps in studying to have that gift—the vision that quickly perceives the truth and all its correlatives.

Brother Perin's coming to Canton was an adventure of faith—one of a long, wonderful series to continue through his life. He has told you, himself, that he came there penniless; and there stretched before him three years, at least, of constant expense for education. The General Convention had a system of loans, of limited amounts, available to students, but not half enough for a student's support while studying. George Perin at once sought and found employment in a cheese factory—one of the best in that famous center of the cheese making industry—St. Lawrence County. Certain hours each day—all day Saturday, part of each Sunday, found him there, in overalls and jumper. He earned enough to pay all his living costs.

There, at Canton, George Perin met a fellow student, Vinnie Danforth. They were married immediately upon his graduation. She was a good wife to him to the day of her death, and no memorial of George Landor Perin would be complete without reference to her. How great was her devotion to him you may see and feel when you realize that without a murmur she went with him across that wide Pacific Ocean, so far from home and loved ones here. And in that strange land of the Sunrise Kingdom she presented to him children that have been and shall be, please God, for years to come a credit and a glory to her and to him, and a blessing to the Church for which they were ready to lay down their lives.

Of his ministry in Ohio I can say but little, because his path and mine by this time were widely separated. But there are two things that stand out in it, I am told.

In the first place, his congregations at Kent and at Bryan were made up of industrious, intelligent, forward looking people who considered themselves fortunate in having for a preacher a man who not only understood religion but who thoroughly understood the business by which most of them made their living. Strange, was it not, that George Perin, the theologian, and George Perin, the cheese-maker, should have opportunity to function at the same place? This new field of labor was in the center of a cheese-making district, like St. Lawrence County in New York State. The other thing that impresses me is the sorrow that these people felt when their young religious leader was called away from them. They were so happy with him and his. They were doing so well. Many people were coming into the church, and yet they knew that they must not keep him away from this great opportunity to serve the larger Church.

The call to Boston, in the sixth year of his ministry, was from a unanimous parish. He came to see me before accepting it. I was then at Chelsea. I knew the people of that parish, some of them quite intimately. And I knew *him*. I said, "George, come on, the Lord will be with you." That night he accepted. Within a few weeks he was on the ground and at work.

George Perin came to Boston with a strong mentality. His sermons abounded in fine quotations from gifted writers. He painted upon a broad canvas but his pigments were never coarse. He was no cubist. You always knew what he said and you knew that he *meant* what he said.

Let us for a moment consider some of the reactions produced by his sermons. Take the testimony of a lawyer of high standing in Boston to-day, who

said to me recently: "When I came under the influence of Dr. Perin's ministry, I was a student in college. As with many another student in my day there were temptations of various kinds to meeet in the great city. At that critical time in life I heard Dr. Perin preach a sermon that seemed to have been prepared for just such a young fellow as I. It gripped me. I came again and again to get that tonic faith into my thoughts, that tonic optimism into my spirit, that tonic love into my heart. It seemed to me every time I heard him that I *must not fail*—that I must make good as a man. And with his help I won out."

From scores of letters, received by Mrs. Perin since Dr. Perin's departure, might be quoted testimonies of the strongest kind revealing the powerful leadership of this man. As a pastor he was no less successful. Look at some of the reactions in that field. There is one man here this morning who told me how Dr. Perin's personality gripped him way back in those old days of the beginning. He and his young wife casually appeared at church one Sunday to hear the new preacher. They had no church home, had not thought of choosing one. Dr. Perin took their address and within twenty-four hours was calling upon them and urging them to make Shawmut Church their church home. No minister had ever shown the slightest interest in them before.

It fell to me to take his place for eighteen months when he went away to Japan. My first business was of course to make an immediate round of pastoral calls throughout the entire parish of more than 300 families. One thing about that experience deeply impressed me; it filled me with increased respect not only for George Perin but for the people whom he served. In not one of these interviews did I hear the slightest criticism, the faintest disparagement, of the pastor who had gone away from them to fulfill a higher duty.

To sum up this chapter in his experience: Our friend was a great worker. He loved his work and he loved the objects for which he worked. He was "instant in season and out of season"—indefatigably industrious.

Of Dr. Perin's work in Japan, where he spent upwards of four years as our first foreign missionary, organizing the field with the consummate genius for organization which was his gift, I have not time to speak at length.

It seems to me a remarkable coincidence that the first voice that was ever raised in behalf of such an enterprise was the voice of Thomas B. Thayer, one of Dr. Perin's predecessors. There was much talk of such a movement, but in those days our denomination was cramped by the leadership of men who lacked vision. Finally the whole Church was fused with the new enthusiasm for a world-wide effort to win humanity, a world-wide belief in man's ultimate salvation. But the question arose: Where shall we get the money for it? Just so long as they raised that question, the money failed to appear. They asked me out in Chicago: Where shall we get the money for it? My reply was, "Get your man first. Tell the world you mean business. Stop talking and do something." They got the man, and the money flowed in like a river. He spoke in Chicago the last Sunday be spent in America—on his way to the Coast—in St. Paul's Church, where John Coleman Adams was pastor, in the morning, and in the evening at the Church of the Redeemer. During this visit Dr. Perin made my home his headquarters. When we counted the pledges and the cash contributed that day, following his eloquent appeals, we found that St. Paul's figures stood $4,000, and the Church of the Redeemer $3,000. No other man in our denomination could have done that.

Dr. Perin was successful with the Japanese people. Why? Because he was to them what he was to us, their friend. He went there upon one of his great adventures of faith, and the striking feature of that faith was his faith in them— a faith that has never been dimmed. He did not outrage their feelings by telling them that their ancient faiths were lies: he did not tell them that the God he wanted them to love had consigned all their forebears to hell. He gave every credit to every good thing in their thoughts and lives. All he asked for was that he might present them what he had every reason to consider *"a more excellent way."*

When Dr. Perin returned to America, a way was opened for him to take up his old work at the Shawmut Church. But although I had left the parish, at my departure to take up the work of State Missionary, absolutely intact, not one person disaffected or indifferent, and although my successor, Dr. George Hamilton, was ready to turn the parish back to Dr. Perin in the same unbroken condition, our friend saw the inevitable trend of things as regards the population of the South End of Boston. The old order was fast changing, giving place to the new.

Then came another adventure of faith. The Every Day Church, with its motto, became an ideal to realize. Tho purpose caught the imagination of our people, not only in Boston but everywhere. An institutional church like Berkeley Temple in Boston, like St. George's Episcopal, in New York, and St. Bartholomew's in the same city, a church open every day—all the time! Here classes were formed to promote every kind of social service—sewing, bookkeeping, cooking, home hygiene, literature, debating, stenography—there was even a law department where the poor could have free counsel from well trained lawyers in regard to their just rights as employees and tenants and citizens generally. It was a blessed work. The auditorium was changed so as to accommodate more people and to give them greater convenience in worship. A splendid new memorial organ was installed, a chorus choir organized, and the crowds gathered to hear not only the music but the big-hearted, broad-minded messages of this man of vision who planned his work so well and worked his plan so thoroughly. The sermons of Dr. Perin were printed every week and scattered all over the land. They were sufficient in number to make several large bound volumes. Out of these were selected those of an especially optimistic character which were issued in book form under the title, "The Sunny Side of Life."

The period that I have referred to had not been without its shadows. The slender, rather delicate little wife and mother passed out of this world to her

mansion in the skies, mourned by many who had learned to love her gentle, Quaker-like ways, her spirit of devotion to those who loved her, her kindness to every one.

And now it is time to tell about another adventure of faith, the establishment of the Franklin Square House for Girls.

Dr. Perin realized, as few have ever realized, the need of such an establishment. The multitudes of girls flocking to the great city to attend its numerous schools, to work in its vast department stores, in some cases hundreds of miles away from home, young girls and matrons visiting the city for a number of days or weeks—where could they go to find abiding places? The North End and the West End were quite impossible; the aristocratic Back Bay would open no doors to them; the suburbs—well there were carfares twice a day, six days a week, and the lunches. Where could they go but to the South End, the hall bedroom, the upper chamber, with no parlor rights? Such conditions were anything but ideal.

Following the vision came the great adventure in faith again, the miraculous results of which are more than a twice-told tale.

There it stands, the finest monument to a great man's faith in God and love for humanity that you shall find in Boston to-day. Gifted poets have sung its praises and their songs have been set to music. Priests and rabbis and ministers of every creed have blessed it at their altars. Seventy-five thousand girls have counted it a privilege to live in peace and safety within its consecrated walls. Fathers and mothers have remembered it in their fireside prayers in a thousand homes and in ten thousand homes a tender affection is felt for those who, at this great shrine of human goodness, have ministered to their dear ones far away from the old nesting places. The House that Love Built, it has been well named.

At this point may I just mention, as delicately as I can, the share that one living has had in all this visioning and all this realization—one who with brave and loving heart and a devotion that shall never be forgotten by those who have witnessed it, has stood by this great man in all these later adventures, to encourage, to inspire, to comfort and to bless—in sickness and in health, until death shall part, how well she has kept the vow! And the son whom she bore to him and who bears his father's honored name—who can estimate the comfort this gift has been to Dr. Perin? What an inspiration it shall be to this youth to worthily bear that name!

There came a time when the Every Day Church could not function because the exodus of our church people from the South End became almost complete. The young workers lived too far away from this field to pledge their time to the work day after day, night after night. The vast expense of maintaining so large a plant with no endowment to speak of created the feeling in Dr. Perin's heart that, after all, it would be better to reincarnate this work and the splendid traditions of the old and beautiful church in a new adventure of faith in some suburb where the larger number of old constituents might be found. Brookline proved to be that place.

And now come we to the end, not because a thousandth part of the story is told, but because there is a limit to such a service as this.

When the stroke came three years ago it seemed there could be no recovery. Thousands were saddened, many were shocked, some felt as if life could not go on again for them if he should be taken out of this present world. Prayers went up to God for his recovery; masses even were said to plead with heaven for his restoration. Physicians of great repute said they could do nothing to bring back vigor to the stricken body. The mind of our friend was never a moment touched by this calamity.

Then came a new vision—a vision of God, the life source, the life sustainer, the life reinforcer, the life savior, the eternal life. Upon this our friend laid hold. Slowly, surely, the reservoirs of energy were filling, the tide of the spirit was rising within him, until one day he said with amazing joy, "I am healed. I must tell the world that I stand again upon my feet. Again I thrust out my trusty old right hand; to-day come and see what God hath wrought." That is why he has sent out his latest book into the world—"Healing Affirmations." That is why he asked you, friends, to come and meet with him in this church auditorium a few weeks ago. He wanted to show you, to demonstrate, to make before you an act of faith. And on the second day of his last illness, with unfailing courage, he called for his stenographer and dictated the last chapter of his latest book, not yet published.

The Papers of John Pererin

XV On Making a Fresh Start

AN old Puritan writer, speaking of the Dying Thief, says that God has given us one instance of an eleventh hour repentance; one, lest any man should despair; but only one, lest any man should presume. The only time about which we can surely say that it is neither too late nor too early to make a fresh start is *now*. This is the accepted, or, as we should say in our modern jargon, the psychological moment.

Sentiment of a quite legitimate and healthy kind has invested the turn of the year with a peculiar fitness for this business of new beginnings. It has assumed that a milestone is a good place to stop at—to look back over the road that one has traveled, to recover one's breath, and to brace oneself up for the next mile. This is a very good reading of human nature. For the passing of the milestone inevitably suggests a review of the record, a casting of accounts, a summing up of the log-book of the journey; and, for any soul still retaining a touch of sincerity, this is always a painful process. Indeed, a man has to acquire the complete anesthesia of a perfect self-complacency, if his record is not at this point or at that to move him to shame or to tears. Who lacks time to mourn

says the old proverb, lacks time to mend, and the man who is not mortified by the remembrance of failure, who is not shamed by the memory of ignoble surrenders, who is not humbled by the haunting recollection of stupid mistakes, of base compromises, of the days when he lowered his flag, when his baser self beat down his better, and he consented—that man is a lost soul. I have large reason to thank God if I can still feel the shame and humiliation of my defeats and my failures, for I am still in the land of the living. I once heard a sermon on "The Gospel of the Second Chance," but it should have been "The Gospel of Still Another Chance." Most of us had our second chance long ago; and it is old forgotten history by now. We have had a good many chances since; and we shouldn't be here to tell the tale if at least we had not tried to take some of them. I do not know how many chances God is prepared to give. Jesus tells us that we should give another chance to the other man, up to seventy times seven; and I like to think that God will be not less patient with us than He requires us to be. But it is plain that there is a point of patience beyond which even His love can not stretch. "This year also . . . and if it bear fruit, well; but if not, then thou shalt cut it down." That is love's ultimatum, the soul's last chance. One never can tell, of course, when the last chance comes; perhaps it has come to-day for some of us. And the wise soul will take it now.

* *

This gospel of the new beginning is a cheering and encouraging doctrine, and it is good sound biology as well. For life is full of new beginnings; it is the genius of life to make fresh starts. It makes even of death a new birth; and the history of the race is punctuated with renewals, revivals, renascences of many kinds. Like the Phoenix, life is forever rising out of its own ashes. And as it is on the large scale of nature and society, so it is in the soul. This is what the Puritan perceived and said, in a saying that I love—"The Perseverance of the Saints," that is, their continuance in a state of grace, "is an endless series of new beginnings." The spirit droops and revives; the will sags and then stiffens. In my youth, I used to go out on cross-country runs; and those of you who have done the same thing remember how the first mile or two used to punish you, and then you slacked off for a spell—until you got your "second wind." And then you were off again. And in the race that is set before the spirit, there is also a blessed *"second wind,"* and it comes to us not once or twice but as often as we need it, so long as we keep on the track.

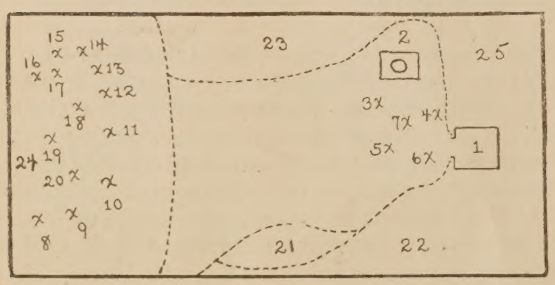
One may make a new start whensoever one wills; and every day that dawns is none too often to begin anew. Truly we may be born anew every morning, if we will. But it is a matter of some consequence whither we start. For here the goal is of more consequence than the starting point. Any old place will do to start from. "Just as I am, without one plea"—one may begin just there. The great matter is the objective we set before us; and that we must needs define with some care. Yet there should be no great difficulty in stating the point. What I want to do this year, and to start out doing here and now, is to help God to realize the utmost for His Kingdom on what He has invested in me. He has dowered me with life, health, strength; He has given me a measure of capacity; He has helped me to acquire experience and knowledge; He has surrounded me with love and friendship. So many talents has He entrusted to me; then, with these talents let me go out and trade, the best I know how. I dedicate myself, all that I have, all that I am and hope to be, to this holy commerce; and from now on, I mean to put into it all my life. And as sure as I do in all sincerity mean this and send out to God a hailing thought to tell Him so, then I shall have an answering signal in my heart, a renewed impulse, a fresh accession of strength, reinforcement of mind and will. So I shall swing out toward the next milestone in good heart, light of foot and strong in hope.

O Thou God of New Beginnings, grant to Thy children a new hope and a new strength at this time. We suffer from the burden and the heat of the day; often we become wearied and fall by the way. And amid the disappointments and sorrows of life, our hearts grow faint. Touch us with Thy Hand of Grace, so that, with the young year, our youth may be renewed like the eagle. Amen.

The Sand Table

Mrs. Frank Austin Alden

ISAAC AND HIS SONS



1. Home of Isaac.
2. Well (small mirror mostly hidden in sand).
3. Dog (move as desired with Isaac on hunt, for instance).
4. Isaac.
5. Rebecca.
6. Jacob.
7. Esau.
8-15. Trees.
16-20. Animals.
21. Water (as small lake—a mirror partly hidden in sand.)
22-25. Moss.

HOW many of you have been to a motion picture show? Well, those of you who have been (if any have not add, "and those who have not been yet will when they are a little older") know that the persons who take part in the story are named as they come into the picture the first time. Well, that is the way we almost always do with our stories of the sand table. But sometimes in the picture show

before the picture is shown there is a long list of characters; you see that big word "characters" just means the names of the ones who are going to be in the story. When they do this you have all the names before the picture goes on. Now, suppose we do that to-day, because we have only a few characters and we'll get their names right before we start. (Point to each doll and name each. Have the children repeat each name after you as you give it, so they will remember. This is a good custom in lessons where only a few characters are used.) Now we have the names of the people who are going to be in this story: Isaac, and Rebecca, his wife, and their two boys, Esau and Jacob.

Isaac is a man who has worked very hard to get his home. (Whenever mentioning any character, point to doll.) We are told in the Bible how he worked for many years before he was able to get married and have a home at all. He and Rebecca loved each other very much. And now God has given them two little boys in their home to love and care for. And they do love them and do everything they can to make them happy, just the same as your papa and mamma love you and do everything they can for you. And Isaac and Rebecca want these boys to grow up. You know little children don't stay little. They all grow up just the same as you will all grow up some of these days. It seems to take a long time to grow up, but it won't seem so long afterwards. And there are so many things to be learned while we are little so as to be ready for being grown up.

Now Esau was a little older than Jacob. And in those days, so many hundred years ago, it was the custom that the father owned all the property and when he died he left it all to the older son. The mother and the younger son had to depend on what the older son would do for them after the father was gone. So of course in this family it was known that Esau would get all the property when Isaac came to die, because Esau was the older of the two. Nowadays fathers don't leave all their property to the boy or girl that is the oldest. They are more sensible and divide it up. But that was the way they did then.

Well, you see that on this account it was natural that Isaac should think more of Esau, who was to get all his property. And so also it was natural that Rebecca should think more of Jacob, because Esau was with his father so much of the time and Jacob, being the younger son, was left with her. So when they were little it came about that Isaac and Esau were together a great deal, and also that Rebecca and Jacob were left together a great deal. It also came about that Esau learned to do the things that his father did and Jacob the things his mother did.

Now we are going to see Esau and Jacob grown up to young men. (Change dolls, yourself, and put on dolls representing older persons as Esau and Jacob, being careful to name each to the children.) Now Isaac and Esau are going out to hunt. (Move dolls outside the house and later move Rebecca and Jacob to door.) Rebecca and Jacob stay at home, but they go to the door to watch Isaac and Esau as they start. Isaac and Esau are going to hunt (move them out among the trees), while Rebecca and Jacob go back in the house to do their work.

Now Isaac is telling Esau, as they move about on the hunt, how hard he has had to work to get their home, and how if he should die it would all belong to Esau. And Esau listens and thinks that it will be nice to own it all some day, but he doesn't want his father to die, because he loves him and they have such good times together. Meanwhile at home Rebecca is teaching Jacob to help and to do everything about the house as she has for years. And what do you suppose Jacob learns? Why, he learns to cook. Yes, he gets so that he can cook all the meals and do everything about the house. You see in those days there was such a lot to do. There was a whole lot more than we have to do at home now. For you know we have stores where you can buy so many things. But they didn't have any stores. When they wanted new clothes they had to make them. And when they had to have something new in the house they had to make it. Well, Jacob got to be very handy and able to do all these things.

So things went on like this for a number of years. Every day Isaac was with Esau away at work or hunting. And Jacob was with his mother. Then one day Esau got tired and hungry and he came home ahead of his father. And Jacob had been cooking food. It was what was called pottage, that is, it was a thick soup made of meat and vegetables. And as Esau came up to the house he smelt this pottage. And he was very hungry and it smelt so good he could hardly wait to get some. But Jacob had been thinking that Esau was pretty lucky because he was going to get all his father's property, and he had begun to get jealous of Esau. Now this was not nice of Jacob, because it is wrong to get jealous of anybody and especially of one's own brother.

Now here comes Esau (move doll back to house), and he smells the pottage and he wants Jacob to give him some. Here he is asking Jacob. But Jacob says it isn't meal time yet and he won't give him any. But Esau feels so hungry and his mouth is watering for some of the pottage, so he begs to have some. Then what do you think? Jacob says: "All right. I'll give you a mess of it if you'll do something for me." And Esau says: "Well, what is it that you want?" And just think, Jacob says: "Give me the right that you have by birth to all of father's property and I'll give you some of this pottage that smells so good." And Esau thought that his father didn't look as though he was going to die very soon, and then the pottage did smell so good! Well, he said: "All right, come on with the pottage. I'm hungry. You can have the old property if you want it." So Esau sells his birthright to all the property for a mess of pottage. (Act out Jacob giving bowl to Esau.)

Now, here is our lesson. Esau gave up something that was very valuable for just a mess of something to eat because he was hungry. He was very foolish. He would have got the pottage for supper anyhow. But he was impatient. Just as children are sometimes. What they think they want, they want right away. They just can't wait. After Esau had eaten the pottage he was no longer hungry and he was very sorry that he had promised Jacob just to get a meal. But then it was too late. He

had given his word and he couldn't change it. You see, we must be very careful when we get impatient, because we are likely to do the same thing Esau did, pay a price that is too large for what we think we want. When we are tempted to do wrong, we must remember what happened to Esau, and how he lost all his birthright by yielding to his appetite. We can never make anything by doing what is wrong. We have health as a birthright. If we do wrong things we injure our health and it does not pay. (Use other illustrations that come to you along any similar line.)

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THE SUNDAY SCHOOL LESSON

James W. Vallentyne

JAN. 15. ELIJAH'S CHALLENGE OF BAAD WORSHIP

The Israel of Elijah

Because we tend to idealize the past to the great disadvantage of the story of progress and to the break-down of courage, it is worth while to uncover the real conditions that existed in various periods of history. Much as we lose by stripping old heroes of their halo garments, we must at any cost get true foundations for our appraisal of the present and for our hope of the future.

Baal and Ashera, the god and goddess of production, were Phoenician importations. Jezebel, the Phoenician wife of Ahab, was a brilliant woman and wicked. She determined to divert Israel from its traditions to those cherished by herself. To this end she introduced the religious ideals and practises of her country.

These idols may have been true and wholesome conceptions in the minds of those who created them in their effort to locate life's meaning. They were at first enthroned in the sun, but under the leadership of natural inclination they found their principal expression in sex symbols and in sexual experiences. 'To understand the gravity of the situation it is necessary to remember how attractive to a Semite of that age was the religion of Baal, which gave the greatest license to its devotees. Its system of morals was the antithesis of that preached by the austere prophets of Jehovah." (*Kent.*)

"Bands of wretched beings 'consecrated' to Baal and Ashera wandered through the land stirring the towns and villages to a strange excitement. The loose women connected with the idol temples plied their arts far and near. The altars of God were everywhere overthrown and others, with the obscene symbols of the Phoenician idols, erected in their stead. The people were forced to offer at these, and, having no other holy places, largely apostatized." (*Geikie.*)

A Great Problem

The word's effort to properly place the reproductive impulse in the well-ordered life has not been successful. This aggressive impulse of nature has been enthroned in the worship-rites of some great peoples. It has been made the jest of smart tongues and the toy of adventurous imaginations among others. It has been the high explosive in many who found suppression intolerable. It has been the chief devil to be bound and cast into the lake of fire for great groups of earnest souls seeking liberation from all that was evil.

Because this is an adult's column and a Christian student's column, and few there be that find it, we must discuss this great dynamic that produces the loathesome worship of Baal and has brought sorrow and confusion into the pure lives of multitudes in the ages.

The Church is likely to do little of greater value than to have a commission, broad and wise, prepare a statement of the right and set up a standard to which a confused world might rally with confidence of salvation. The Baal program was neither intelligent nor wholesome. The program of suppression, carried to its farthest in the monastic idea, is unnatural and unsuccessful. Our present haphazard and hypocritical system is confusion confounded. All of this is said with full knowledge of the opinions of uninformed people. The forbidden ghost not only stalks through our fiction and theatres and sits upon the throne in our dances, but the populace insists that he be not barred. Our newspapers drip with an over-saturation of sex irregularity. Our best institutions for the improvement of our fairest youth are never beyond our anxiety.

Who is wise enough and brave enough and strong enough to tear off the mask and destroy the immorality of nature's most ardent impulse, the impulse that gives the world its blossoms and gives to man his harvests? Who will open the high way of holiness and set up a standard of relationships and expressions that will cherish human freedom, preserve the bloom of nature's wholesomeness, and produce a healthy-minded morality?

Observation vs. Experience

Every source of information is good, but some are better than others. What we are told is worth something, what we see is a bit more reliable, what we prove by the processes of reason is sometimes beyond dispute, but the surest of all is what we experience.

Strange as it may be, no source of information can be relied upon absolutely. Of course the truth is that we can not rely upon ourselves accurately to take over and apply information that may itself be quite correct. This is the reason we can not depend upon the testimony of others. Our eyes and our ears play strange pranks upon us. We can not be sure that the aching tooth is the one that is disordered. If our information were wide enough to reveal to us all the factors and relationships entering into the situation we should not be so often deceived. Partial truth may be very misleading.

Because of these and other facts people make great mistakes in demanding religious testimony that comes from without. Abraham was in the midst of forms whose purpose was to help people to sense God. He finally felt that these forms were not only of no help but were an obstruction to his understanding the Invisible. He moved away from them and from those who expected him to use them. Jesus found the pull of the demand to use the spectacular thing rather than the experiences of the will and purposes and emotions. Elijah made a great appeal and conducted a great demonstration if the story be historically correct.

All honor to Elijah and to every man who calls a halt to popular folly. This spectacular display had some value no doubt. It demonstrated that there was a difference between gods, which in this case meant that one realizes most of the Infinite when he approaches the Infinite spiritually. This event gave opportunity for some one to say that the best values in life are not material and have not their best application in the physical.

But Elijah's demonstration was to the eye, and could appeal only to those looking "for a sign." These signs, if multiplied to the limit of human endurance, could do nothing for people in life's great crises. Demonstrations do not minister in loneliness, in moral conflict, in aspiration for fine quality.

The great facts of life we care most about are not demonstrable to the eye. They do not fit into the scheme of debates and contests. Love, joy, sorrow, life, are all out of reach of the eye and ear.

It is not difficult to imagine the result of Elijah's demonstration. Some were defeated and explaining and preparing for another contest. Others were delighted and boasting of superiority. The pivot of the soul was reached in few if in any. It is a long way from Baal to God. A physical demonstration can not carry one across.

Spiritual understanding is a structure. It has foundations. There is labor in it. There are many pieces of material in it and they have been fashioned and laid one by one.

Information, the construction of the tastes, the training of the faculty of penetration, adjustment to facts and principles and persons, all enter into the spiritual life. Paul exhorted the Corinthians to seek the greater gifts and added: "And now I will point out to you a way of life which transcends all others." (Weymouth translation.) The transcending way was the way of love.

Young People's Christian Union

DIRECTOR'S DATES

Jan. 15. Worcester, Mass.

Jan. 21-22. Vermont State Rally, Bellows Falls.

* *

YOUNG PEOPLE'S DAY

One of the established observances in our Church, and the first in the New Year, is Young People's Day, the last Sunday in January, preceded by a week of preparation known as Young People's Week. This year the dates are Jan. 22-29.

Objects

The purpose of this observance is threefold.

In the first place, it gives the members of the Union an opportunity for a form of self-expression that is a little out of the ordinary, which is one means of self-development. To all it gives a better understanding of the work of their organization, and its relation to the church. It is the best preventive of that mistaken idea that sometimes creeps into the work of nearly every church auxiliary, that it is an independent and unrelated organization which is a law unto itself. It also presents the matter of church membership from a different point of view, frequently securing the enlistment of young people in the church who could not be reached in any other way.

In the second place, it brings home to the young people of the parish who are not members of the Union the value of this organization, and the benefits to be derived therefrom, so that one result is an increase of membership in the Union. It is the time for graduation from the Junior into the Senior Union, and for the enlistment of other young people who have just reached Senior Union age.

In the third place, it helps the older people of the church to a better appreciation of the Union, and of the part which the young people are qualified to take in the work of the church.

Program

Sunday, Jan. 22, will be the first day of preparation. All ministers are asked to preach a sermon of challenge to the young people. In the Sunday school there should be given by the members of the Union an urgent invitation to the various meetings to be held during Young People's Week, beginning with the Y. P. C. U. Devotional Meeting that evening.

In the evening, at this devotional meeting, every effort should be made to show the value of this kind of Y. P. C. U. work, that other young people may be interested and enlisted.

During the week a social should be held, that prospective members of the organization may know the pleasure to be derived from the Union's social activities. Local conditions and desires will govern the kind of entertainment to be provided, but it should be of a sort that will allow participation by all present.

Young People's Day, Sunday, Jan. 29, is the culmination of all that goes before. At the morning service, the young people should take entire charge, one of them presiding, another leading the responsive service, another reading the Scripture Lesson and another offering the prayer. In most Unions it is possible to find from two to five young people who can and will occupy profitably and interestingly the time usually devoted to the sermon. Sometimes it seems better for the minister to speak half the usual time, and give the other half to two or three members of the Union. This service should close with the Ceremonial of Consecration, which is being sent out in sufficient quantity to the presidents of the local Unions to supply every member.

In the evening, the Devotional Meeting should include the service of graduation from the Junior into the Senior Union, where there are members of the younger organization to be promoted, and the service of admission to membership where there are other young people to be received.

An observance of the communion especially for the young people is also recommended this year. There is no intention of making this exclusive, for the members of the Union, or for the young people alone, but there is need in every church that the young people be given an opportunity to learn, through participation, just what the communion service does mean in the terms of young life. This is different from its meaning to those of long and varied Christian experience.

On or immediately following Young People's Day, there should be the enrollment of a class preparatory to church membership at Easter. This class should include every member of the Union who is not a member of the Church and those who are already members who desire to learn more of the Christian faith.

What the Union Needs

For the proper and successful observance of Young People's Day and Week, three things are needed.

First, there must be sympathy on the part of the minister, and an understanding of the abilities and needs of the young people, together with knowledge of the ways in which they may be led to express their growing religious life.

Second, there is needed a willingness on the part of both minister and congregation that the young people be given an opportunity for this self-expression. They will rise to the occasion if it is offered in a way that indicates they are expected to accept this responsibility.

Third, there is needed that wise encouragement on the part of the older people which will give the members of the Union confidence in their ability and a desire to help and serve their Church.

Help from Headquarters

The Director of Young People's Work will be glad to be of any assistance possible to churches and Unions that are planning the services of Young People's Day and Week, advising with them as to the best ways of adapting this general program to local needs and conditions.

Stanley Manning.

Boston, Dec. 28, 1921.

For the Quiet Hour

Our happiness to-day is to so enormous an extent in our own hands. A man is happy when he thinks he is. And why should I not this morning think so? Why should I be gloomy when I can be glad? Here inside me is a force that can drive away the clouds. Our will power, which can call up good thoughts and disperse bad ones, which can fall back on gracious memories as a refuge from present evils, which, in a word, can make its own weather—our will power, if we will only use it, is our *philosopher's stone*, that turns all things into gold. The more we give it to do, the better it works.

J. Brierley.

Every hard effort, generously faced, every sacrifice cheerfully submitted to, every word spoken under difficulties, raises those who speak or act or suffer to a higher level, braces them with a will of a more generous and large and tender heart.

H. P. Liddon.

It certainly is very curious how rarely we stop to reflect upon the duty of being conscious of our happiness, or being pleasant, in fact, for the sake of other people's happiness. To get a sense of proportion as to what is worth worrying about, one must deliberately take account of stock. Just how rich am I?

Margaret Deland.

Every day the man who wishes to live his life seriously and not as the torrents flow, without restraint, should recover possession of his real self and should examine and speak to his inmost soul. It is Channing, I think, who has justly remarked that a multitude of men live and die as much strangers to themselves as we are strangers to the countries which the foot of man has never trod.

Victor Charbonnel.

The ideal of human life is one in which all that is good has become shcer habit, and all that is bad is so contrary to nature that it gives one even a physically perceptible and painful shock.

Carl Hilty.

The W. N. M. A.

Conducted by Mrs. Ethel M. Allen, 185 West Ninth Ave., Columbus, Ohio

SOMETHING FOR YOUR GUILD TO DO

Two years ago we conducted a Mary Hill Box Contest for Clara Barton Guilds, and the splendid missionary interest which has been aroused wherever these boxes have been shown and read is the reason for our announcing another such contest to begin in January, 1922.

An increasing number of organizations are making use of these boxes each year and they are proving a most valuable tool in the matter of missionary education. Not only is the person who reads the material in the completed box benefited, but those who gather and arrange it learn much that might reach them in no other way.

A prize (the same to be kept secret until announcement of the winners is made) will be given to the Guild submitting the best box on: Contest 1, Japan. Contest 2, "Playing Square with To-morrow," carrying out the thought of this current home mission study text book by Fred Eastman.

In making the box we suggest that a chairman be appointed to direct the work, but all members should help to assemble pictures and material. All boxes should be sent to the W. N. M. A., 176 Newbury Street, Boston, Mass., care of the Clara Barton Guild Contest, before March 31, 1922.

The boxes will be judged as follows:

75 per cent. Missionary appeal.

25 per cent. Neatness and attractiveness in the general arrangement of material.

The following committee will act as judges and award prizes: Rev. John Smith Lowe, D. D., Mrs. Fred A. Moore, Literature Secretary W. N. M. A., Miss Grace F. White, President W. U. M. S., Massachusetts.

Each box will be returned to its respective Guild and a Reading Contest will follow to see which Guild will secure the largest number of readers.

Decide which box you will make, appoint your committee, interest every member in collecting material and send in your box at the appointed time. Let this be a Contest in which *every Guild* is represented.

Leaflets with full directions for making the box are being sent to every Guild. They will be furnished to others upon request.

* *

REAL SERVICE FOR GIRLS

In making plans for your local church, perhaps you are wondering just what to do with a certain group of girls or young women to keep them interested in the church and its activities. Possibly you would like to know how to make that young women's Sunday school class more worth while.

Or it may be that there are only five or six left of what was once a large number. Several have become indifferent and are gradually leaving, and you wish to know some way to retain them and to awaken interest.

If any of these problems have arisen in your church, we can help you solve them.

The Clara Barton Guild exists for just such situations as these and already in many places is filling this very need. Upon request we will send you information necessary for organizing and for carrying on a constructive program or will answer any questions you may care to ask.

Please address all such communications to Miss Susan M. Andrews, 176 Newbury Street, Boston, Mass. As field secretary of the W. N. M. A., Miss Andrews will be glad to arrange, if possible, for a personal visit, to meet your girls and to talk with them about the Guild.

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston. Mass.

GOD BLESS US IN 1922

We enter now upon a year that is to be very important in the life of the world and very important in the life of that part of the world in which we have our responsibilities. Let us be sober at the beginning. Let us be hopeful and happy, of course, but let us not forget to approach with receptive minds and hearts the ever-available Source of Wisdom and Power. All through the year we shall occasionally publish in this column prayers furnished by devoted workers in our Church. These will be appropriate for either private of public use.

We can think of no better use for our space on this opening week of the year than to give it all to some of these earnest petitions.

I

Our Heavenly Father, we love Thee. We know Thou lovest us, too. Thou art so good. We are able only in a small measure to appreciate what Thou art doing for us and for all Thy children always. We try to thank Thee as best we can. We need Thy help and blessing so that we can show the gratitude we feel by living helpful lives. We want to be helpers in this good and beautiful world. Give us power to learn of Jesus the way of life and of service. Teach us to be obedient. Lead us day by day into larger fields so we shall grow to be able to do the bigger and harder tasks of everyday. Help us to become truly laborers together with Thee. May Thy Kingdom come, and may Thy will be done by us. We ask in his name. Amen.

(*Rev. Theodore A. Fischer, D. D.*)

II

God of our fathers, in whom we have trusted in all times and under all circumstances, we now come to Thee in the spirit of little children seeking a father's blessing. It has been Thy good pleasure to give us the many opportunities of life that are before us each day, and we thank Thee most heartily that we are thus permitted to work in co-operation with Thee for the good of mankind. It is our very great desire that we may be of real service in the work a day world. Did we but know the task to which Thou wouldst have us set our hands we could render more efficient help in the cause of Thy Kingdom. Teach us, O God, the things we ought to do. Make known to us the words Thou wouldst have us speak. Help us to see the morning star that shines for all who have the courage to look up. Give us greater faith in the ultimate triumph of good and right in a world where much that is wrong often seems to prevail. May we be dominated by the highest thoughts, the loftiest ideals and the truest purposes it is possble for us to entertain.

In the name of Jesus Christ, Amen.

(*Rev. W. H. Skeels.*)

III

Dear Heavenly Father: Our hearts are happy, and we thank Thee. We love our friends and are glad to meet them here, and we thank Thee. We love our church and rejoice in it, and we thank Thee. We find pleasure and benefit in our beautiful faith. It helps us to be truthful and happy and gentle and kind and strong, and we thank Thee. We should like to see it become the faith of the whole world, and to help make it so we promise to be loyal to our church and to each other and to try to live as true disciples of Jesus, our great teacher and friend.

(*Rev. Carl F. Henry.*)

IV

Our dear Heavenly Father, we bow our heads in reverence and wait for Thy blessing. Make us conscious of Thy Presence, and prepared for Thine abiding in our daily lives.

We give Thee grateful hearts for all Thy loving kindness and tender mercies.

Make us sorry for whatever we have said or done to hurt or hinder. Forgive our sins and comfort us with Thy peace.

Our best and most belong to Thee. Use us, dear Father, and make our service worthy. In our Saviour's name we pray, and to Thy praise would we live. Amen.

(*Grace F. White.*)

The Universalist Leader

Continuing the CHRISTIAN LEADER and its predecessors (1819-1897), the UNIVERSALIST and its predecessors (1827 to 1897), and the GOSPEL BANNER (1835 to 1897).

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—*From an Editorial in the Leader.*

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Church News and Interests

CHURCH MEMBERS REPORTED IN 1922

Lowell, Mass	4
New Haven, Conn	4
Total	8

CHRISTENINGS

Lowell, Mass., 4. Bridgton, Me., 2. Newark, Ohio, 2. Total, 8.

California

Oakland.—Rev. Bernard C. Ruggles, pastor. Union Thanksgiving services of of the liberal forces were held this year at Temple Sinai with Mr. Ruggles as speaker. The Women's Association held an unusually fine Japanese meeting, followed by a social tea in a tea house with all the atmosphere of Japan. At the annual bazar the ladies realized a good sum toward their pledge to the building fund.

Illinois

Elgin.—Rev.F. D. Adams, D. D., pastor. The city is in the midst of a community Go-to-Church campaign. A prize was offered by the Elgin Ministerial Association for the best slogan, which Edith Cqrpenter, a Universalist, won: "A Church for All! Let's Go!" This was the occasion of some quiet amusement, inasmuch as the Universalist minister is excluded from the Ministers' Association. We also have a new slogan: "The Church built like an Elgin watch and running like one!" There is a peculiar fitness in this, as the edifice is built in the form of a watch; and just now it is running as smoothly as the finest product of the far-famed Elgin factory.

Maine

Pittsfield.—Rev. Sidney J. Willis, pastor. We have had a busy and successful season since the church opened this fall. Our Sunday school attendance is the highest we have ever had, with an average of 151 for November. Last month the Ladies' Aid held their annual fair, clearing $723. They also held a party in the town hall on the afternoon and evening of Thanksgiving Day. The Boy Scouts have been reorganized under the efficient leadership of Horace Buxton. Under the auspices of the Comrades illustrated services are being held twice a month. The pastor's salary was recently increased $300, and at Christmas he and his family were generously remembered with fuel and other gifts.

Minnesota

Rochester.—Rev. Ernest M. W. Smith, pastor. We are rejoicing in the arrival of our new pastor from Massachusetts. Services have commenced, and we are also to resume evening services. Our bazar and turkey dinner, Dec. 6, was well attended. Nearly $59 was cleared. Mrs. Galer, vice-president of the General Sunday School Association, recently visited us and gave us a stirring sermon. The school gave a play Christmas night, with Santa Claus literally coming down the chimney and distributing the gifts to every child from the Christmas tree. Our little Japanese member gave a recitation in very good English.

* *

BOSTON UNIVERSALIST CLUB

The January meeting and dinner of the Universalist Club will be held Monday evening, Jan. 9, at Hotel Bellevue at 6.30 p. m. The speaker of the evening will be Hon. Robert A. Woods, formerly License Commissioner of the City of Boston, and for many years head of the South End House, 20 Union Park. He is an authority on social service and settlement work. The subject of his address will be, "Social Progress as a Link between the Nations of the East and West."

Mayor Peters expected to attend this dinner, but city business has caused a change in his plans. We hope to have him with us at some meeting during the winter.

An opportunity is offered to any Universalist man interested in our Church to join our fellowship. The new year should bring many new members. Mr. V. A. Sears, 53 State Street, our secretary, will gladly give any information desired.

W. R. Thompson.

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During the summer months there are accommodations for women unattended who may wish to visit Boston for a few days at a time. For such transients the price is $1.25 a day.

For further information please address the Superintendent, Miss Ruth E. Hersey, 14 Worcester St., Boston.

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